

CLASS TWO

Last week, we gave a little introduction, then we mentioned the three aspects of Tawheed in Bismillah, then we mentioned two grammatical rules in Bismillah, then we mentioned proof for initiating your actions with Bismillah, because it is a matter of Ibaadah that needs proof, then we mentioned a portion of the blessings of Allah when you say Bismillah. We are not done with Bismillah, and here I say, you need patience, we all need patience in our study. Sometimes we are going to pick up the pace, and sometimes we are going to slow down. Sometimes, we are going to pick up the pace because it is obvious or in the future, we are going to study it in more detail. Sometimes, like here, we need to know it, this is our first verse in Bismillahi Ar-Rahmaan Ar-Raheem. You have to fully encompass the meaning, and really, we can go into more depth in this, but we have to understand as students of knowledge, somewhat of what Bismillahi Ar-Rahmaan Ar-Raheem means.

Having said that, when you do your outline, so I will not lose count, write the topic. For example, Bismillah, and then put the numbers under it, or asterisk and the points, because it is a systematic study, it is not sporadic stuff, so organise it.

DO WE SAY BISMILLAH OR BISMILLAHİ AR-RAHMAAN AR-RAHEEM?

The general rule is when there is no specific proof on a certain matter, you can say the entire Bismillahi Ar-Rahmaan Ar-Raheem. For example, writing a book, you are writing in day to day activity, you can say Bismillahi Ar-Rahmaan Ar-Raheem not just Bismillah. It is Mustahabb, you can Bismillah or Bismillahi Ar-Rahmaan Ar-Raheem. In fact, matters like writing a book, you got proof to back it up from what the Prophet sallallahu 'alayhi wa sallam did in Sulh al-Hudaybiyyah to say the entire Bismillahi Ar-Rahmaan Ar-Raheem. So a matter where there is no specific proof, you say Bismillah or Bismillahi Ar-Rahmaan Ar-Raheem.

Now, there are matters where there is specific proof the Prophet sallallahu 'alayhi wa sallam only said Bismillah, Bismillah without Ar-Rahmaan Ar-Raheem. Like eating for example, do you say Bismillah or Bismillahi Ar-Rahmaan Ar-Raheem when you eat? In this matter, there is specific proof in eating. There is a Hadith in Sunan at-Tirmidhi narrated by Aishah radhiallahu 'anha that the Prophet sallallahu 'alayhi wa sallam said, when you eat say Bismillah, if you forget it in the beginning, then say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Look at that, he did not say Bismillahi Ar-Rahmaan Ar-Raheem. In this Hadith, the Prophet sallallahu 'alayhi wa sallam said Bismillah for eating and he repeated it twice, once if you say it originally, and the second, what to say if you forgot it. Bismillah in the beginning, and if you forget it, you say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

This Hadith is also narrated by Ibn Masood, and this Hadith, Ibn Hajar Rahimahullah said, this Hadith is the most forthright Hadith on this matter, meaning saying Bismillah when you eat. The problem for example, is an-Nawawi in his book al-Adhkaar said, it is better to say Bismillahi Ar-Rahmaan Ar-Raheem when you eat than it is to say Bismillah. Ibn Taymiyyah said it is permissible to say Bismillahi Ar-Rahmaan Ar-Raheem. However, Ibn Hajar commented on the statement of an-Nawawi, saying I do not know where there is any proof to say it is better to say Bismillahi Ar-Rahmaan Ar-Raheem than it is to say Bismillah.

The Prophet sallallahu 'alayhi wa sallam said in a Hadith narrated by Samurah, If I tell you a Hadith, do not add to my saying:

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِذَا حَدَّثْتُكَ حَدِيثًا فَلَا تَزِيدَنَّ عَلَيَّ

Do not add to Ahaadith I tell you. The general meaning of it is when you learn something, do not add to that Hadith. But it also means in application, in Ibaadah, you yourself in your private Ibaadah, do not add. If he did not say Ar-Rahmaan Ar-Raheem, do not add. The Prophet sallallahu 'alayhi wa sallam was teaching a young boy, the Hadith we mentioned last week, the Prophet sallallahu 'alayhi wa sallam does not hide anything, specifically when he teaches. He is a legislator, he is legislating, when he sees something he is legislating. When he told Umar Ibn Abi Salamah, he said:

قُلْ : بِسْمِ اللَّهِ ، وَكُنْ بِيَمِينِكَ ، وَكُنْ مِمَّا يَلِيكَ

Say Bismillah.

Some say what is the big deal here, why are you making a big deal, Bismillah or Bismillahi Ar-Rahmaan Ar-Raheem. This issue is an issue of Ibaadah and in Ibaadah we adhere strictly to proof because anyone who adds to Ibaadah or any matter of Islam, is like saying to Allah and the Prophet sallallahu 'alayhi wa sallam, you do not know, I want to add a little bit from my own. That is what you are saying when you are adding innovation in Islam.

In Hadith Muslim, Umaarah Ibn Ru'aybah seen Bishr Ibn Marwaan raising his hands in the pulpit on Friday. He said, may Allah disgrace those two hands:

قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ

I seen the Prophet sallallahu 'alayhi wa sallam on the pulpit and he never went beyond this (and he gestured with his forefinger). The Prophet sallallahu 'alayhi wa sallam only did this, where did you come up with this? An-Nawawi commented on this and said, the Sunnah is not to raise your hands during the Khutbah. I wrote an article on this several months ago, because a local Masjid here where I attended Jumu'ah, and a young Khateeb got up and he commented on this saying you should not raise your hands and you know, commotion broke out. How can you say do not raise your hands? So you can refer to that article for more detail on raising your hands in general.

Even more than that, even more than the Hadith of Umaarah, Mustadarak al-Haakim, Ibn Umar radhiallahu 'anhu saw a man sneeze, what do you say when you sneeze? Alhamdulillah, you say Alhamdulillah. The man sneezed in front of Ibn Umar and says Alhamdulillah was-Salaatu was-Salaam 'Alaa Rasoolillah, he added was-Salaatu was-Salaam 'Alaa Rasoolillah. Beautiful meaning, peace and blessing be upon the prophet Muhammad sallallahu 'alayhi wa sallam, what is wrong with adding that? Some say what is wrong with adding that, it is a nice addition to Alhamdulillah. Ibn Umar deterred him from that addition, he wanted him to stick with Alhamdulillah, period. The Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period that is it. Ibn Abdeen said it is disliked, disliked to add was-Salaatu was-Salaam 'Alaa Rasoolillah when you sneeze and say Alhamdulillah. As-Suyooti said it is affirmatively a vilified Bid'ah, Alhamdulillah was-Salaatu was-Salaam 'Alaa Rasoolillah when you sneeze, even though the Prophet sallallahu 'alayhi wa sallam started some of his Khutub with that. What is wrong if you add praise to the Prophet sallallahu 'alayhi wa sallam to Alhamdulillah when you sneeze? After you sneeze, say Alhamdulillah, period, because the Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period. Then you go when you are done, if someone responds to you, then when you are done, go and say as-Salaatu was-Salaam 'Alaa Rasoolillah a thousand times.

Here we have the issue of eating, the Prophet sallallahu 'alayhi wa sallam is telling Umar Ibn Abi Salamah:

إِذَا أَكَلْتَ فَقُلْ : بِسْمِ اللَّهِ وَكُلْ بِيَمِينِكَ

He did not say Bismillahi Ar-Rahmaan Ar-Raheem. So you have the Hadith of Aishah, and Ibn Masood, the Hadith Ibn Hajr said is the most forthright Hadith on this issue. So, it is best to stick with what the Hadith said.

There are some other matters where the Prophet sallallahu ‘alayhi wa sallam specified only Bismillah. For example, relationship with your spouse, in Bukhari and Muslim:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you go to the bathroom:

بِسْمِ اللَّهِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Look how Bismillah is specific in those. Other than these matters, where there is no specific proof or a Hadith just mentioning Bismillah alone, you are free to mention the entire Bismillahi Ar-Rahmaan Ar-Raheem. Where the Hadith limits it to Bismillah, stick to Bismillah.

THE NAME ALLAH

ALLAH IS THE SOLE TITLE FOR THE LORD THAT FASHIONED EVERYTHING

Allah is a name that is only for Allah.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾ مريم

Do you know anyone who is similar to Him? You know what that question is, this question at the end of this verse has:

هَلْ تَعْلَمُ لَهُ سَمِيًّا

It is not a question that needs an answer, it is like a rhetorical question, it is a question that is used to make a point. Some scholars said the meaning of, do you know of any similar to Him is that there is no one other than Allah with the name Allah.

THE ROOT OF THE NAME ALLAH

Allah is derivative from the word Ilaah, the word is Ilaah as Ibn al-Qayyim and others said. Ilaah is from Uloohiyyah, oneship, Ilaah is oneship, that is the root word of Allah. Sibawayh said Alif and Laam were added to Ilaah as an honour and Ta'dheem to Allah. When you add it, you add the Shaddah then and you take one of the Hamzah out so it becomes Allah.

ALLAH USES ALLAH AND RABB IN THE QUR'AN

Look at how the Qur'an uses Allah, and at other times it uses Rabb. When Musa went to get the fire, his family were cold and he wanted light and fire, Allah says in the Qur'an:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿طه: ١٢﴾

Verily Musa, I am your Lord, He uses Lordship because the setting was that of Lordship. Allah wanted to tell Musa, I take care of you, I sustain you, He is telling Musa, I protect you. What are those aspects of? I guard you, I nourish you. Then shortly thereafter, Allah uses Allah in the same talk to Musa. He says, I have chosen you so listen to that which will be revealed to you:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿طه: ١٣﴾

Verily, I am Allah:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا...

The second time, Allah says I am Allah, not Rabbuka, why? He said that a few moments ago, Rabb, now He is saying Allah. First, Musa was afraid so Allah is telling him, I take care of you, protect you, maintain you and sustain you. Second statement, was in a speech where Allah was telling Musa what is requested of Musa. That means Musa, you need to do this, you need to do that. What are those aspects of? Uloohiyyah, so Allah uses Allah. The verse said:

...فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿طه: ١٤﴾

Worship me Musa, perform Salah, what are those? When you do those, they entail Tawheed al-Uloohiyyah. So that is why Allah said in the first one Rabbuka and in the second one, He said:

إِنِّي أَنَا اللَّهُ

He could have used either one but these are to show you how sensitive the Qur'an is and how Allah and Rabb are used.

ALLAH IS DIFFERENT TO ANY OTHER NAMES

When you call Allah, you say Yaa Allah, with the Alif and Laam before, meaning 'The'. Linguistic scholars and scholars of the Salaf all said, you say Yaa Allah. Do you ever say Yaa Al-Jabbaar, Yaa Al-Kareem? No, you say Yaa Ar-Raheem, you say Yaa Al-Kareem? You say Yaa Raheem, Yaa Kareem, you take out 'Al'. In Allah, you say Yaa Allah with the Alif and Laam before it, unique, unlike any other of Allah's Names. Some like at-Tahhaawi and Ibn al-Qayyim used that as proof to substantiate that that is the mighty name of Allah. The one if one uses it to make a supplication, Allah will answer. We will talk about that Inshaa Allah in the future when we talk about Asmaa and Sifaat in detail.

THE NAME ALLAH BY ITSELF IS NOT A DHIKR

It is in Du'aa, it is in praise, it is in glorification, it is in the Shahaadah, but it is not by itself a form of Dhikr that we were taught by the Prophet Muhammad sallallahu 'alayhi wa sallam. So you do not go and say one hundred times Allah, Allah, Allah. You do not hold the beads and say one hundred times, Allah. You say Alhamdulillah, you say Bismillah, you say Laa ilaaha illallah, you say Yaa Allah, I need this, but Allah, Allah, Allah alone is not a form of Dhikr that we were taught.

ALLAH IS THE NAME THAT ALL HIS OTHER NAMES FOLLOW

Allah does not follow any of the other names. The name Allah does not follow any of the other names, the other names of Allah follow the name Allah. Let me explain it with an example because you might have heard this statement before, but an example is going to clear the confused faces that I see. Al-Quddoos, Al-Azeez, Al-Jabbaar, Al-Khaaliq, all those are names of Allah. You do not say Allah is the name of Al-Azeez, you do not say that. You do not say Allah is the name of Ar-Rahmaan. You flip it, you say Al-Quddoos is the name of Allah. The first was improper to say, this one, Al-Azeez is the name of Allah, Ar-Rahmaan is the name of Allah. So the other names follow the name of Allah.

ASPECTS OF TAWHEED IN THE NAME ALLAH

We previously said in the last class that Bismillah entails all three aspects of Tawheed, you submit all three forms of Tawheed in Allah for any matter you say Bismillah. That is the same Bismillah Ar-Rahmaan Ar-Raheem, or even Bismillah, we mentioned that in the last class.

Now we are going to say the name Allah includes believing in all three types of Tawheed, implies that you must believe in all three types of Tawheed. Not even the name Allah, the root of Allah, Ilaah, is the three types of Tawheed. That entails that you must believe in all Tawheed. Tawheed ar-Rububiyyah is included as part of Tawheed al-Uloohiyyah, but the opposite is not true. So, Ilaah, the root word of Allah is Uloohiyyah, oneship. Included in the oneship is Rububiyyah, you go two Tawheed there. Then Allah, the name itself is Asmaa, so

that is Tawheed al-Asmaa was-Sifaat. That is three Tawheed in the name of Allah, not even Allah, in the root name of Allah, Ilaah.

THE MIGHTY NAME ALLAH

Allah is mentioned in the Qur'an two thousand, six hundred and two times according to al-Mu'jam al-Mufahras. It is the most popular name of Allah, the name chosen out of all the names to say your Shahaadah, when you say Shahaadah, Ash-hadu alla ilaaha illallah, chosen to say your Shahaadah.

When you utter that name, you are not uttering just any name, you are uttering the name of the Majestic, the Reverent, the Sublime, Allah. Allah is the name you shout when you are in fear to gain safety. Allah is the name that if you mention it in something scarce, seeking it to be blessed, it becomes plenty and even more, the name that those who in fear call to attain security. The name that those call for relief when they are in distress, when they are in anguish, when they are in agony, in sorrow, Allah, you call Allah, nobody troubled or worried calls the name of Allah except that Allah relieves his troubles and his worries, Allah. Not a poor, that clings on to the name of Allah except that Allah makes him affluent. Not an ill, who clings on to the name of Allah except that he becomes healthy. The name when a distressed calls, he gets provided with safety. Allah, the name when a weak calls that name, He gives him power and honour, when an oppressed uses that name and calls that name, Allah, He grants him victory. Allah is the name to call when you want mercy, call Allah. Allah is the name to call for abundance and blessings, Allah. Allah is the name you call when you want to cleanse your sins, Allah. Allah is not any ordinary name.

If one comprehended the name of Allah, He would live in ultimate happiness, the meanings of the name of Allah. When you make Allah magnificent in your heart, your heart becomes the strongest, most firm, most pure heart, and at the same time it becomes a merciful heart because it has Allah in it. Allah, is not any ordinary name. A heart that truly knows the meaning of Allah could never belittle a sin, if it truly knows Allah, the name Allah. When you say Bismillah by Fardh from Allah, you say Allah's name by Fardh seventeen times. Bismillah, you have to say seventeen times a day in your Salah, al-Faatihah. In addition to tens of times you got to say it as Sunnah, recommendation. Do not think it is just another normal word you are uttering, Allah is not a normal word you are uttering. Some have a higher regard when they are mentioning the names of their bosses and their kings and their spouses and their president, than they do when they mention Allah's name. Check your level of your Imaan by knowing your feeling when you hear the name of Allah.

وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ... ﴿الزمر: ٤٥﴾

When Allah's name alone is mentioned, the hearts of those who do not believe, are filled with disgust. The level of gratification, the level of comfort, the level of content, the level of tranquillity and happiness you feel when the name of Allah is mentioned, tells you the level of Imaan you have in your heart because of that verse. You are saying the name of the one who raised seven skies with no pillars to hold them up, when you are saying Allah. You are saying the name of the one who lowered seven earths under you by the word:

كُنْ فَيَكُونُ

And then He created you from emitted semen, as beautiful, and in the best of all stature. Let that go through your mind every time you hear of a sentence with Allah in it. More importantly, remember that when you say Allah:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا...

They underestimate, do not be like those who underestimate Allah, do not ever be like that when you hear His name, it is something big, it is something huge. They make not a just estimate of Allah.

...وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ...

And the Day of the Resurrection, the whole earth will be grasped in His hand.

...وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ...

And the heavens will be rolled up in his right hand.

...سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿الزمر: ٦٧﴾

Glorified be He, and high above those who attribute a partner to Him.

AR-RAHMAAN AND AR-RAHEEM

AR-RAHMAAN

Rahmaan is the one who has the complete mercy, mercy that encompasses everything. This name is unique in that it is among the exclusive names to Allah, Ar-Rahmaan is an exclusive

name to Allah. It is a name particular to Allah, Wasf, description, like an adjective of mercy. Owner of the great, vast, ultimate, extensive mercy. The ultimate complete mercy that is exclusive to no one other than Allah, that is a Rahmaan.

Words in Arabic that are on the scale of Fa'laan (فعلان) indicate vastness and abundance, extensive. Meaning, the words that rhyme with the word Fa'laan. Like Rahmaan, Fa'laan, you see how they rhyme. For example, take it in how it pertains to human beings, Ghadhbaan (غضبان), which is on the rhythm of Fa'laan, Sakraan (سكران) which is on the rhythm of Fa'laan, you notice how they all rhyme. They all rhyme, when you say Ghadhbaan it means anger but not just anger, complete, enraged, ultimate anger. Atshaan (عطشان), thirsty, utmost, entire, complete, full thirst. Likewise, Ar-Rahmaan, and Allah of course has supreme examples, it means a high scale of mercy that only belongs to Allah. Ar-Rahmaan is mentioned in the Qu'ran fifty seven times according to Mu'jam al-Mufahras.

AR-RAHEEM

Ar-Raheem is a name which refers to the action, meaning the one whose mercy reaches to others. This name applies to Allah but restrictly applies to others, and it is mentioned one hundred and fourteen times in the Qur'an, like I said, according to Mu'jam al-Mufahras.

The mercy that encompasses His creation, this word is on the scale of Fa'eel (فعليل). This one here is on Fa'eel, Raheem. In Arabic, words on the scale of Fa'eel are a form, they take it to a form of being an intensified form of that action, reaching others. Allah is the Most Merciful to the universe, the Most Merciful to the universe, to His creation. The name restrictly applies to others, you can have mercy to your children, to your brothers, to your family. But of course, there is no way you can merely imagine comparing the mercy of Allah to the mercy of any of His creation, or even the mercy of His creations combined from the time of the creation until the Judgment Day. You cannot even compare, it is not even a feather weight or an atom's weight, or even less than that, compared to the mercy of Allah who is Ar-Rahmaan, Ar-Raheem. Even though you may have some type of mercy which no one can deny, you can never compare your mercy to Allah's mercy, that is what we mean when we say restrictly, applies to others. In Surat ash-Shoora:

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشُّورَى: ١١﴾

There is none like Him, He is the All Hearing, the All Seeing.

In Surat al-An'aam:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ... ﴿الأنعام: ١٠٣﴾

No vision can grasp Him but he grasps all visions.

AR-RAHMAAN AND AR-RAHEEM

The phrase Ar-Rahmaan Ar-Raheem indicates the great, vast, ultimate mercy of Allah.

No one can be named Ar-Rahmaan but some people can be named Ar-Raheem, of His creation. No one can be named a name exclusive to Allah, it is a restricted name to Allah, Rahmaan, you can not name that name. The utmost mercy, the complete, the full mercy is only to Allah, you can not have that, it is not a characteristic in you so you can not have that. Just like you cannot name Allah because you do not have the characteristics of Allah, you cannot name Ar-Rahmaan, it is an exclusive name to Allah. Likewise, you cannot name Al-Khaaliq, the Creator, Ar-Razzaaq, the Sustainer, al-Ahad, you cannot name As-Samad, Al-Baari, Al-Qayyoom. Al-Khaaliq for example, the Creator, the one who creates something with nothing similar, no resemblance, no comparison, no similar comparison to it. Can you create something similar to that? No, so you cannot be called Al-Khaaliq because you do not have that characteristic. Al-Baari is the Maker, the one who makes something free from any deficiency; can you make anything free of any deficiency? Of course you can not do that, so you cannot be called Al-Baari.

Then, there are some names that you can be named, like Ghani, Malik, Azeez, Jabbaar. In the Qur'an, Allah describes the woman who accuses Yusuf:

...امْرَأَةُ الْعَزِيزِ... ﴿يوسف: ٣٠﴾

Allah is saying Al-Azeez and Allah calls her the wife of Al-Azeez. Hakeem Ibn Hizam, Hakeem is a name of Allah. A Sahaabi during the time of the Prophet sallallahu 'alayhi wa sallam was named al-Hakeem.

Allah said in the Qur'an:

...كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿غافر: ٣٥﴾

Allah seals the heart of every arrogant tyrant. He used the name Jabbaar to His creation, His name is Jabbaar and He uses that for His creation, it is used ten times in the Qur'an. Nine out of those ten times it is for people who are strong, oppressive, commit injustice or those who do any type of Dhulm. The last time it is mentioned, Al-Jabbaar, is in Surat al-Hashr and it refers to Allah.

When a human is permitted to name those, in one way or another, it is in a negative sense. Even if mentioned positively, it has some kind of deficiency in it because you are human. When you mention Allah, then there is none like Allah, it is the complete, positive, ultimate, example. It is the complete, utmost, positive quality of that name, whatever it means. That is the difference between Ar-Rahmaan and Ar-Raheem. Look in the Qur'an, Allah said in the Qur'an:

...السَّمِيعُ الْبَصِيرُ... ﴿الشورى: ١١﴾

The Hearing and Listening. Allah calls you, in Surat al-Insaan:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
﴿الانسان: ٢﴾

Allah says about you:

...فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿الانسان: ٢﴾

And many times in the Qur'an, Allah says about Himself:

...وَهُوَ السَّمِيعُ الْبَصِيرُ... ﴿الشورى: ١١﴾

Specifically, this name Raheem, can be named like that. Raheem, you can name yourself or your child that. Allah says in the Qur'an:

...وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿الأحزاب: ٤٣﴾

About the Prophet sallallahu 'alayhi wa sallam, He names His Prophet Raheema.

There are names that you can be named, of Allah's names, but always know that there is no way you can compare your quality to Allah's quality. Musaylamah the Liar decided to call himself Rahmaan, an exclusive name for Allah. As a punishment from Allah, Allah made him known as the Liar, and exposed him. He chose the exclusive name of Allah, Rahmaan, his name was Rahmaan al-Yamaamah. Allah clothed him with the nickname, the Liar, that he is known by all the way until the Judgment Day. If you say Rahmaan al-Yamaamah, does anyone today know him? Nobody knows him. History documents him as Musaylamah al-Kathaab, Musaylamah the Liar. That is his punishment for trying to use an exclusive name of Allah. He became an example of a liar among the residents of his cities and villages, the

people of the deserts and the Bedouins and in history, the liar, a punishment for one who tries to use the exclusive name of Allah.

So the first difference between Ar-Rahmaan and Ar-Raheem is you can name yourself Ar-Raheem but you can not name yourself Ar-Rahmaan because one is exclusive to Allah, and the other is not. Even with Raheem, you are different resemblance in the qualities, between creation and the Creator.

Ibn Jareer and others, al-Faarisi said Ar-Rahmaan is for all the creation, evil and non evil, human and non human, and Ar-Raheem is only for the believers. Ar-Rahmaan carries a broader scope of meaning pertaining to the mercy of Allah. That is basically what al-Faarisi, Ibn Jareer and others said, and they used this proof:

...وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿الأحزاب: ٤٣﴾

And he is with the believers Raheema, using the word Raheema. So the first one is a broad form, the second one is only for the believers. Some scholars objected to this, we do not want to get into that right now but some scholars objected. Ibn Abbaas said, they are soft, tender, gentle, Raqeeq names, one of them is softer than the other. Meaning one carries more implication than the other, each one is more merciful than the other. Ibn Mubaarak said Ar-Rahmaan, if you ask He gives; Raheem, if you do not ask, He gets mad. So basically that is what some scholars said.

THE MERCY OF ALLAH

THE ATTRIBUTE OF MERCY

Ar-Rahmaan and Ar-Raheem give the quality the mercy of Allah, the quality of mercy, to Allah. We affirm to Allah what he affirmed to Himself and what His Messenger, the most knowledgeable of creation affirmed to Him.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ... ﴿الأنعام: ١٠٣﴾

We have two names that give the quality of mercy to Allah, so we affirm to Allah what he affirmed to Himself and what His Messenger, the most knowledgeable human in knowledge of Allah affirmed to Him. We do it without, free of any Tashbeeh. Tashbeeh means comparison, we do not compare it. We do it free from Tamtheel, Tamtheel means the likening of Allah's attributes to attributes of His creation. Without Tahreef, without

distorting the name or quality. Without Ta'teel, without denial of any of Allah's qualities or any aspect of it. We will talk about this Inshaa Allah in the future in Aqeedah when we talk about Tawheed al-Asmaa was-Sifaat in depth.

Allah says:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ الْإِخْلَاصُ: ١ ﴿١﴾

When you read that, you read He Allah is the one, one. He is the one without a partner or no associate. That is what everyone understands, but it also means He is one in his names, in His qualities and His attributes. In His qualities, he is Ahad, Ahad in his actions, no comparison to him, that is what Ahad means, just like it means He is the one without a partner. The terms Ar-Rahmaan and Ar-Raheem give the quality of mercy to Allah, so let us take a quick glance at the mercy of Allah from some few Ahaadith and Ayaat.

THE MERCY OF ALLAH

When one says Bismillahi Ar-Rahmaan Ar-Raheem, or any praise, any verse of Allah or any glorification of Allah, and you know its meaning, it is an Imaan energiser. It is an Imaan booster right there, so you charge up your Imaan many times a day if u know what you are really saying, not merely uttering on your lips. That is why we talked about this in somewhat of depth. The terms give the quality of mercy to Allah, so, let us take a quick glimpse at the mercy of Allah from some Ahaadith and Ayaat.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا... ﴿الزمر: ٥٣﴾

Ali Ibn Abi Talib radhiallahu 'anhu said this is the most encompassing verse of Allah in the whole Qur'an. Ibn Masood radhiallahu 'anhu said this is the most easing verse in the Qur'an. Ash-Shawkaani said it is the most hopeful verse in the Qur'an. Why? Because it is mentioning Allah's mercy, He is giving hope. Who is He mentioning to, the angels? Do not make mistakes, who are obedient to Allah, who are infallible? No, He is mentioning it to sinners, not just any sinners, sinners with the utmost crimes. Oh my slaves who have transgressed their boundaries, who committed evil deeds, evil sins, despair not the mercy of Allah, Allah forgives all sins. Despair not the mercy of Allah, He forgives all sins.

Abu Hurayrah in Sahih Muslim and in Sahih Bukhari said, when Allah created the creation, Allah wrote above his throne:

رَحْمَتِي سَبَقَتْ غَضَبِي

My mercy precedes my wrath. In Bukhari, narrated by Umar, the Prophet sallallahu ‘alayhi wa sallam seen a woman seeking her son. When she finally found him, the companions were looking at the scene, when she found him she embraced him tightly and she began to nurse him. It was such a moving scene, an emotional scene, the Prophet sallallahu ‘alayhi wa sallam and the companions were moved by that gentle, tender love of a mother to her child. At that point, the Prophet sallallahu ‘alayhi wa sallam took the opportunity to teach the companions about the mercy of Allah. They seen the mercy of a woman, he wanted to teach them about the mercy of Allah. The Prophet sallallahu ‘alayhi wa sallam said, do you think a mother like that would harm her son? You think a mother like that would put her son in a fire? They said no, they even said, no Wallahi, they said Wallahi, no way, while she is alive, no way. He said Allah is more merciful with his servants than this mother is with her child:

اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا

Some used to make the Du’aa, oh Allah, you know my mother is the most merciful human to me on the earth, and I know you are more merciful to me than my mother is. She would not let a punishment or harm get to me, so Ya Allah I ask you to save me from any punishment. In Sahih Muslim, Abu Hurayrah radhiallahu ‘anhu reported that the Prophet sallallahu ‘alayhi wa sallam said mercy has one hundred parts, there is one hundred parts to mercy. He sent down to the earth, one part of mercy. To the jinn, one part goes down to the jinn, to the human, to the insects, and it is because of this one part that they have love amongst each other. It is because of that mercy, one mercy, that they show kindness to one another. It is because, this is all the Hadith, it is because of that one mercy that a beast treats its young with affection. Allah reserved ninety nine parts of the mercy for Him. Do you understand Ar-Rahmaan Ar-Raheem now? Does that come to mind when you hear Ar-Rahmaan Ar-Raheem?

ATTAINING THE MERCY OF ALAH

The best way to attain Allah’s mercy, a practical way, is to say Astaghfirullah as a form of Dhikr. Look at the verse, Saalih told his people in Surat an-Naml:

...لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾ النمل: ٦٤

Seek the forgiveness of Allah so that you may receive the mercy of Allah. Continuous Dhikr of Astaghfirullah brings you the mercy of Ar-Rahmaan Ar-Raheem.

Allah’s mercy is unto the good doers:

...رَحِمَتَ اللَّهُ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿الأعراف: ٥٦﴾

Musa, when he helped that woman, the two sisters, with water, then he went and said:

...رَبِّ إِنِّي لَمَّا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿القصص: ٢٤﴾

He showed some mercy, some compassion, it came back to him. So when you show others mercy, that is the second way of getting it, it comes back at you.

In Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said, be merciful to people on this earth, the one above the heavens will have mercy upon you. Be merciful to others on this earth, your compassion to your wife, your mercy to your wife, your kids, your students, your employees, those you supervise, animals, showing compassion to them, helping them, showing mercy like Musa, it comes back at you. This is by the verse:

...رَحِمَتَ اللَّهُ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿الأعراف: ٥٦﴾

Anas, he served the Prophet sallallahu 'alayhi wa sallam ten years, never once did he reprimand him. Do you think he never did any mistakes? Keep that in mind when you treat others, to attain the mercy of Allah.